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RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 622

Divine Regeneration and Perpetuity.

The Church of the Age Constitutes the Field of Divine Activity; Regeneration as to Time and Quality; Polation and Power of the Gods.

KORESH.

BEFORE THE DISINTEGRATION the Adam who was in the form of God—that is, who not only possessed the desires and the knowledges of the Gods, but who also had those desires and knowledges in union, and hence embodied in one integral structure both the male and female principles and forms—knew that the perpetuity of being depended upon the communication of doctrine; in other words, that there must exist in the natural and external man, a church through which regeneration could progress; for the Gods cannot perpetuate their existence but by a continual series of cycles of reproduction or regeneration. They therefore desired a new proprium (selfhood) in the natural man, in whom they could polate and through whom doctrine could be expressed to the race. This knowledge and consequent desire to regenerate effected the insanguination of Deity, by whom was established a new church with the natural humanity.

"And the Lord God said, it is not good that the man should dwell alone." (Common Version.) The perpetuity of the Sons of God cannot obtain if they remain separate from the natural man. It is a law, therefore, that the regenerate man is so related to the unregenerate, that the perpetuity of the regenerate depends upon the regeneration of the unregenerate. This is because at the termination of every cycle, when the amplifying wisdom of the Sons of God has attained to fulness, the law of progress provides and demands that wisdom or old age be rejuvenated by the appropriation of youth. By the youth or childhood in the natural man is meant such as desire the wisdom and the life of

the Gods. This infancy or childhood (in-no-sense—innocence) comprises the fruit of the age or cycle; and, as the fruition of the age, it is for the appropriation of the Gods. These fathers and children are brought together through the insanguination of Deity, or the polation of the Gods in a new selfhood formed in humanity; and this selfhood is the manifestation of Eloah or Elias, through whom the conjunction is effected. It is therefore said: "Behold, I will send you Elijah the prophet [teacher or indoctrinator] before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The above Scriptural passage means, merely, that if the Adam were not permitted to repolate a selfhood in the natural man, there could be no regeneration (reproduction) of the Adam; his youth could not be regained, and, having come to the termination of his cycle, dearth would follow; or, as it is rendered, the earth would be smitten with a curse. In the supreme sense, this refers to the dearth of desire in the Adamic man, without the replenishment of that desire for the progress of another cycle; but in an inferior degree, it applies to the desires newly awakened in the natural man for regeneration; for without the conjunctions and satisfying of these desires with the truths contained in the doctrine of the new life, dearth would follow to the man of the new church who has not yet, though awakened in his desires, attained to the true doctrine of life.

When a cycle in natural life is complete (we mean by this, a period of time covering the progress of a church through its dispensation or age), there is awakened in the product of the church a new aspiration for truth, and also the higher life that grows out of that truth. When such desire is awakened, there is at the same time an effort made to implant false doctrines from the source of the untrue as to doctrine, and of evil as to life. These efforts are made through many channels, and such are called false christs and false prophets; but the genuine doctrine of life can only be given through the instrumentality of *the* Prophet and *the* Christ (Anointed), as the supreme mediator between God and man, or between the Gods and the natural humanity; therefore the necessity, according to the law of regeneration, of a new polation of Deity in the natural man.

The law of regeneration has a double aspect, regarded in its simplest phase; these aspects relate both to time and quality. Regeneration, as a process belonging to time and the natural man, begins with the initiation of the age. The church in the earth is the womb or garden of regeneration; and the end of the age and consequent termination of the church comprise the fruit-time or harvest at the end of the world. Regeneration, then, according to its timic aspect, embraces a long period, and implies, first, the generation of the kind of fruit to be regenerated. The generation is the involution of the archetype; and the subsequent implantation for reproduction is the beginning of the period of regeneration.

The movement of regeneration is a spiral, through which there are repeated embodiments of the person and persons who are passing through the processes of regeneration until the last and final embodiment, which terminates the age and is the only true reincarnation or resurrection. To this timic aspect of regeneration there is also a double aspect, given now only in its simplest phase. These two aspects relate to the man polated, who is the pivot of the sphere or spheres incarnated or insanguinated in him; that is, to the Yehovah or the Eloah. This man, whether it be the Yehovah or the Eloah, according to the age in which the respective polations obtain, is implanted in the race through theocrasis. These germs or sperms of regeneration are the seeds of the Christ or seed-man. They enter the humanity through spiritual respiration, thus they (the men in the flesh who receive the Christ germs) become overshadowed by the Regenerator. In them there are planted the seeds of the Christ-Man, to grow in them during the process of regeneration, and thus to form in them the Christ or Sons of God, the hope of glory.

Here, then, is seen a process of regeneration, or regeneration in its double aspect as to time; first, the regeneration of the Christ or God-Man himself, by his

implantation in the race, through which regeneration the Son of God becomes multiplied into the Sons of God, who come as the fruit and product of the process; second, the reformation of all in whom the germs of the Christ-Man find a permanent and salutary lodgment when implanted. This reformation is the regeneration of those who are overshadowed by the Christ, through *theocrasis* and subsequent and consequent outpouring of the Spirit, which is the spirit of impregnation.

In the double aspect of regeneration there is a unity, because the process of the regeneration of the God-Man takes place in the will and organization of the sensual man, in whom the seed of the God-Man was lodged. Thus the Christ and the natural man are planted together in the Paradise of God; that is, the Garden of God, which is the will of the natural man. It is thus that the fall of the God-Man takes place; for in his descent into the human race he enters into a segregate structure—that is, into a genus or race of beings wherein the male and female are in two separate forms. Thus naturally in the descent the integral man, in whom the two principles are in one form and structure, assumes the form and quality of the genus into which the descent is made. Regeneration, then, insures a retrogressive movement and quality, by which the Regenerator takes upon himself the nature of the sensual man in whom he plants himself; thence a progressive movement by which the humanity into which the germs of regeneration are sown or planted becomes one again in character and form with the regenerated, the Sons of God.

Regeneration as belonging to quality, and as related to the heavenly states, involves no idea of time incorporated; it is instant as to time, but, corresponding to time, it is sequent as to state. For instance, take this present culmination, not merely of the age from the commencement of the Christian era, but the culmination of all the ages, as merged into this culminating period of all the ages of the twenty-four-thousand-year cycle. The Elohim have polated in the one divine manifestation as the divine insanguination, the Eloah—the divine-natural truth, interiorly the blood of the covenant. The Yehovah has become the many daughters, desires or affections for truth manifest in the many who desire the truth, but who have not yet come into possession of it. The manifestation of the Elohim in one, the Elijah of the age, is the result of the process of regeneration progressing through the Christian age; not only so, but the cumulative product of all the ages.

The desires for truth that life may be attained, as operative in the many, are also the product of the Christian age and of all the ages. These are the products as related to time. The translation of the Eloah, that is, the theocrasis of the man, and his absorption

by those who are in desire for the truth, effect the union by which the new integral structure, the man-woman virgin (*vir*, man, and *gune*, woman) is formulated. This manifestation completes the product of regeneration as to time. In the heavenly domain, which is within the natural one, where no thought nor idea of time is entertained, this conjunction is instantaneous; therefore, regeneration is both instantaneous and progressive.

THE GODS AS MANY IN ONE.

The Elohim in Genesis are Identical With the 144,000 Sons of God Who Sing the New Song.

KORESH.

THE QUESTION NATURALLY suggests itself, why is the plural noun *Gods* used with the singular personal pronoun *he*, in Genesis ii: 2? "And on the seventh day God [*Elohim*, the Gods] ended his work which *he* had made; and he rested on the seventh day from all his work which he had made." We answer: Because the Hebrew language employs the word in this relation, and we have simply copied the original. But we will not leave the reader thus in the dark, for there exists a reason for this peculiar use of words, which we will proceed to give.

The word Elohim is used to denote a genus or race, higher even than any of the angels. They are the Sons of God, or the God-men, the *genus* Theo-anthropoi; and they stand related to one another as so many parts of one body, having one general or universal sensorium through whom they act and are acted upon. Being thus one, they are one and many. They act in the performance of all uses as one mind. They are mentioned in Revelation as follows: "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins, [*vir-gunes*, men-women]. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." These act in their creative uses with men, through one visible and corporate truth, the Truth who makes the world. They therefore are spoken of as the Elohim, and also as *he*, for they are as one mind, and are one mind in their common sensorium.

It will be noticed that these Sons of God have *his* Father's name written in their foreheads. The spiritual "sense," or degree, signifies the possession of the divine attribute, supreme desire or desire for the highest truths, with the concomitant desire to impart them, with aspirations and possibilities to operate in the performance of the highest services to the brotherhood and to the whole race of humanity. The literal signification embraces more. This hundred forty and four thousand, who are in the invisible heavenly world, center in one visible human form, through whom they are to become manifest to the world by the communication of the truth and its application as presented by that visible fore-head.

New Century Studies and Reviews

Lucie Page Borden

THE EAST SIDE—A RAMBLE THROUGH THE JEWISH QUARTER.

THE PICTURESQUE SIDE of New York is not in the vicinity of Central Park, but down far below in the most unfashionable streets where the local color is self-evident. The East Side stamps itself upon an unfamiliar mind as queer. First, the eye is met by the singular sights of the street filled with itinerant vendors, and their wares embrace more than the Italian fruit dealers carry. Here, in these Jewish quarters, there are garments for sale exposed on the stands which line the side-walks. They catch the dust, and there is plenty of it, as well as the eyes of the passers.

It is a novel sight to see these women running about in their brown wigs. They have been taught by the tenets of their religion to shave their heads at marriage so as to become unattractive to any men save their own husbands—though why such a disguise should be a very potent factor in connubial bliss is a mystery, for they are certainly hideous enough to repel any one. The men, mostly Polish Jews, are under-sized, stocky, and with their Tolstoi caps, like those seen upon the Russian author invested with the garb of a peasant, naturally seem a piece of Russian history thrust up in the American streets.

Should we enter their rooms, we should find five or six polished brass candlesticks in the place of honor on the chimney piece, usually a small wooden shelf, and some futile efforts at decoration in cut paper on the set of shelves which holds the family dishes. These people are not able to speak English, and their Yiddish syllables seem a strange perversion of German. These rooms are indeed, usually well warmed with a coal fire, and there is more comfort than one would expect to find among emigrants, not long settled in their adopted country, showing that they usually come to the fairy shores of America supplied with somewhat to buy the

"Well now, father, my silk's gin out and I want to finish this dress so Jennie can wear it to the social tomorrow night, besides," she added pleadingly, "I'm tired bein' shut up in the house."

"Mother" had her way as often happens; though the farmer shook his head dolefully, he brought the team to the door and she was soon perched upon the high seat of the light wagon ready to guide old Gray down the steep hill. In a flat country this eminence would have passed for a mountain, so precipitous was the declivity. It was "good wheeling" in the city, so the country people were obliged to put their sleighs by long before the snow had melted on the cross roads. A warm wind was blowing and light fleecy clouds were chasing one another over the sky. The banks of snow piled up to heaven on each side the narrow road had begun to thaw, forcing a stream of water from their base. What with the high banks above and the little rivulets flowing along the wheel ruts below, going down hill was not an easy matter.

"I declare," said Mrs. Eastman to herself, as the foot of the hill was safely reached, "I think Hiram ought to speak to the selectmen about this hill. It's shameful not to cut the drifts through when here 'tis past the middle of March."

The mud in "the holler" was the worst in years. It came up to the hub of the wheels. After that the road to the city was comparatively good; Mrs. Eastman reached the stores and made her purchase without accident. Halfway home she was exulting in the thought of her successful trip when the horse stumbled and fell. He had stepped into a deep hole caused by the frost coming out of the ground. These spring pitfalls are very common in the rural districts. Mrs. Eastman was thrown out by his sudden lurch. Her left side was bruised, but she was able to spring to her feet and take the struggling beast by the bridle. Had her husband been there, he would have sat upon the animal's head to keep him down until the tugs which bound him to the vehicle were loosened. Once, under similar circumstances, he had kept the horse down and shouted for help so vociferously that he lost his voice and could not speak above a whisper for a long time. Old Gray was soon upon his feet, none the worse for his misstep, but his mistress saw that in getting up he had fractured both shafts. To go on was impossible. The nearest house was too far away. The only thing was to wait for a passing neighbor.

For two hours the poor woman sat in this predicament. The wind grew colder, the sky was overcast and big drops of rain pattered down before a friendly countryman drove along on his way to town. He saw the break must be repaired, for the shafts were shattered; so he put her in his own wagon and took her back to the city.

It was after nightfall when Mrs. Eastman reached home where the anxious family were assembled around the supper table. Everything about the team seemed in good order and "mother" seemed well pleased with her trip to the city. As she drew the spool of silk from

her pocket, nobody knew that it had cost her just fifteen dollars in addition to the usual price for that article. The next day she was ill and it took her three months to recover from the expedition.

The blessing of good roads is one which the state should provide for the dwellers in rural districts all over the country. They have to travel long distances to supply themselves with the necessities of life. The highways should be watched and all should be done to keep them in the best condition; yet the money appropriated for this purpose is always insufficient.

The Guiding Star.

THE PRINCIPLE of communism was understood by the early Christians. After the descent of the Holy Spirit in the beginning of the Christian dispensation, the members of the church had all things in common. They did not own private property, nor did they provide for themselves, but were shown a common purse. The same principle today has been held up in the eyes of the present generation as a sign and a light to show where the church of the future is located. If the spirit of the Lord Jesus which, as all Christians believe, was poured out on the day of Pentecost, incited the hearers of the Word to become doers, should not the revival of the same spirit show where the Word is? The truth of the Word is inseparably connected with the good of its uses. The communistic principle has been seen once in the church. When the church declined it was lost, but now at the inceptive point of a new era it has been set up as an unmistakable sign.

The various places where communism has been tried, have had to encounter an opposition as strong and violent as possible because this principle is opposed in essence to that of self-activity. How much self-activity is there in working for a great corporation which determines the hours of labor and prescribes exactly what is to be done in a given time? The people who have given themselves into the hands of the great kings and potentates of commerce to work out their ends, believe that they are gaining a more independent position for themselves in working for wages. The object of the labor troubles is to destroy the blind faith shown by the people in the present management of affairs. They are to learn by experience what it means to oppose the communistic methods instituted by the Lord as part of his very being. It was the Lord's body itself which dissolved in the presence of many witnesses. It was the actual substance of His being which was absorbed by his Disciples on the day of Pentecost and constituted the Holy Ghost. After they had eaten His flesh and drunk his blood in this manner, they sold their possessions as they were impelled and brought all they had into the common store. The Lord's loves or desires proved higher than the natural loves for the will had been renewed by his baptism.

The Guiding Star showed the wise men who sought the infant Christ where he could be found. The Guiding Star today shows where the principle which he

sowed as seed in the race has begun to germinate. The principle of communism has to be seen in place of the natural loves before the body of Christ can be found again in the natural world.

The Community at Estero, Florida, is trying to institute a return to the principles which governed the early church; so they have a common treasury, but they have to encounter as many obstacles as some of the other communistic societies in setting up the incentives to righteous activity in earth. When a tree comes up from the seed planted it has to push aside the rocks and dislodge smaller varieties of vegetation which have intrenched themselves in the earth. It rends and tears, but it forces its way up into the light and air, growing broader and higher, until it becomes a shelter from the storm and the heat, a mighty power for good.

Those who loved the Lord Jesus when he was in earth have been incorporated by the progressive members of the human family, and wherever there is room for Koreshan Communism there is he in the midst, for he comes first in the doctrines of the early church revived out of their age-long sleep.

The Eclipse of the Sun.

THE PRINCIPLE of circumcision prevents the escape of certain energies from the brain. These energies are reflexed instead of radiated into the body. So the cutting-off of the sun's energies at the time of an eclipse throws them back to the center instead of distributing them as before. The turning back of the sun's heat in this manner prevents the escape of those energies which are heaped up in the sun for the purpose of continuing its activities in perpetuity. Therefore the continuance of the physical universe actually depends upon the eclipse viewed in its broadest aspect.

The continuance of the universe would have been assured had no such phenomenon been apparent, were it not for the substantial interchange of the products of life needed in another direction. There is a universe within a universe for the physical earth is the continent of the biologic. The sun has to provide a comfortable home for the men and women who reside on the interior surface of the earth's crust. It has also to receive its own supplies from the crust, and apart from this it must receive an influx from the biologic world. There is a transposition of energies from the one domain to the other; and at the time of a solar eclipse such as took place when the Lord Jesus was cut off, the reflexed energies in himself corresponded with those reflexed in the sun. When the God-Man is translated there is an impulse communicated to the physical earth and the energies distributed penetrate to the solar orb. The eclipsed force meets with the inflow from the Originator of the universe, and thus the "anthropostic" Sun and the physical meet in conjunction.

The object of the Master of Life was to save souls when he came into the world nineteen hundred years ago. His object today is to save bodies.

General Contributions

THE RACE PROBLEM IN AMERICA.

A View of the Purposes of Destiny in the Relation of the Races of the West; the Uses of the Principle of Circumcision.

BERTHALDINE, MATRONA.

THE MUCH DISCUSSED NEGRO race problem has its one and only one scientific solution—and that is given by Koreshan Science. This solution will be made known in due season to those most concerned, by a divinely appointed agency, and will be accepted with a scientifically religious devotion which no power in heaven or in earth can annihilate. The understandings of men are to be opened to the laws of racial development, both involved and evolved, by the science of the law of circumcision as taught by the Koreshan Cosmogony and the inspired Records of the Hebrew race called the Scriptures of the Old and New Testaments.

The modern world is waking up to the merits of the Hebrew race as a producer of both involved and evolved fruits, and the marvelous potency of both. The saving power of the natural and spiritual life of the Hebrew has been due to the obedience of the race to the law of circumcision, the final application of which for universal race salvation is yet to be made. Booker Washington is serving his race well according to his lights in leading it by industrial education and land ownership, to a respectable and self-respecting competition with the degenerating white race. But it is not for Booker Washington nor any other black man of his generation to discover, unaided by his white fellow-being, the scientific solution of the social problem on which his future enjoyment of his industrial powers must depend.

It is for "a white man"—termed in the Scriptures the "fulness of the Gentiles," "the Sign of the Son of man in heaven," "the Rider on the white horse," and "a Faithful Martyr," "the Overcomer"—to declare to the colored race the science of the law of circumcision, by the application of which as a sacred rite of a new and scientific religion, the colored race is to be made white by an ethnic infiltration of the blood of the white man and the red man—the black woman becoming the basis of a new natural race of mental and physical superiority, the like of which has not trod the earth since the days of the Gods twenty-four thousand years ago. The Pan-American nation is the golden crucible for this wonderful scientific amalgamation and the ethnic infiltration of the descent of the animal life of the immortal Gods, when they shall have attained Immortal Manhood in the flesh, to give the spirit of it to an ethnically new humanity for the perpetuation of the physical universe.

No tongue nor pen is yet touched with a live coal from the altar of the Gods to give it power to depict the glory of the natural life of renewed manhood in the

race which, as the future median line of human progress, is to transmit the science of the Messianic law which is the science of male and female circumcision and the ethical polarization and distribution of life forces. Physical circumcision of the male Hebrew produced the Lord Jesus Christ and kept the Hebrew race intact; and we know in a measure what both have meant to the development of the human race both progressively and retrogressively. The two lines of development are interdependent and essential to the eternal perpetuity of the Almighty and his universe, apart from which there is no sphere of life.

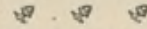
The Lord Jesus Christ was the sum total of the divine good of physical circumcision, which had made it possible for the males of the Hebrew race to marry into the race with profit, the best *female* embodiments of the finest psychic forces of all races, giving the spiritual Jewish race the power to produce from itself an involution of Deific world-power, in the man Christ Jesus, through a line of prophets, priests, and kings; and a common people unmatched by any other race in intellectual, moral, and physical stamina. Since that man Christ Jesus was born, the world to which he transmitted his holy seed as Holy Spirit has been compelled to date all records from the day of his birth, to erect temples of fame to his name in every known land, and to center in him every hope of ever becoming divine in image and likeness.

The Lord Jesus, the high priest of circumcision, established by his celesto-spiritual power, a new order of circumcision which may be described as the cutting-off of the filth of the flesh, which has its most direct bearing upon the moral and intellectual nature of man. He prohibited self-indulgence in the lusts of the flesh or carnal desire called summarily "the love of money." This prohibition demanded self-control in obedience to a declared law of life. It involved continence on the part of the males and absolute chastity on the part of the females; and this world or age has never been without its witness to the strength of this power. As a result, "a faithful Servant," a "divine Witness," an "Overcomer," has been produced from the Gentiles, the seed of Joseph through Manasseh and Ephraim, the children of the Egyptian Asenath, in whom as the fruit of divine wisdom and universal love, is the science of universal law, from which all divine laws and genuine sciences must be derived by the scientifically applied law of correspondential analogy.

From this science we derive our science of the law of male and female circumcision, which gives us the ability to declare the future solution of the Negro race problem in America; and the time will come when thinking white men and thinking Negroes will apply for it to its Source and Fountain-head. A scientific sex-balance in stirpiculture must be found for the future of the animal life of man—and an animal life of man exists eternally as the material pediment of his spirit and soul life.

Man is now diseased and diabolic naturally, as surely as he is sexually unbalanced. Man is also morally

and intellectually diseased and unbalanced spiritually as long as he is religiously unbalanced. His sex relations and his religious relations are interdependent; and a genuine science of that interdependence is absolutely essential to the salvation of man as God and God as man. Man must learn to know how man becomes God and God becomes man by a divine union of moral, intellectual, and physical energies; hence the timely presence of the Mighty One of Forces.



A PARABLE OF THE MODERN CHURCH.

JAMES RUSSELL LOWELL.

S AID CHRIST our Lord, "I will go and see
How the men, my brethren, believe in Me."
He passed not again through the gate of birth,
But made Himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
"Behold now the Giver of all good things;
Go to, let us welcome with pomp and state
Him alone who is mighty and great."

With carpets of gold the ground they spread
Wherever the Son of Man should tread,
And in palace chambers, lofty and rare,
They lodged Him and served Him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of Him;
And in church, and palace, and judgment hall,
He saw His image high over all.

But still, wherever His steps they led,
The Lord in Sorrow bent down His head,
And from under the heavy foundation stones
The Son of Mary heard bitter groans.

And in church, and palace, and judgment hall,
He marked great fissures that rent the wall,
And opened wider and yet more wide
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars then
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold
Ye have fenced My sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years."

"O, Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold Thine images, how they stand,
Sovereign and sole, through all our land.

"Our trust is hard—with sword and flame
To hold Thy earth forever the same,
And with sharp crooks of steel to keep
Still, as Thou leftest them, Thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a mother girl, whose fingers thin
Pushed from her faintly want and sin.

These set He in the midst of them,
And as they drew back their garments' hem,
For fear of defilement, "Lo, here," said He,
"The images ye have made of Me!"



In The Editorial Perspective.

THE EDITOR.



WORLD-BUILDING has long been a subject of much speculation; the wisest of past centuries have devoted time and energy in research and investigation looking to the solution of the problem of the beginning of things. Professor Young, the astronomer, observes in his popular work: "Unquestionably one of the most interesting, and also most baffling, topics of speculation is the problem of the way in which the present condition of the universe came about." Another writer says: "There is no subject concerning which learned men have differed in their conjectures more than in this of creation." It is certain that the universe exists. The question is simply whether its foundations are discoverable, whether its fundamental laws may be determined and the principles of its perpetuity comprehended. It is thought by many that the universe, as well as its Creator, is unknowable in its completeness. The modern world has for the most part discarded the idea that the Almighty ever engaged in such a work of creation of the physical cosmos as was generally conceived during the past few centuries of the Christian era. It has seemed incredible to some minds that the power of Deity should have anything to do with the construction of the physical world; it would be too much of a miracle to believe. But it is conceived that such work should be left to lifeless and inert matter itself which, though thought to be incapable of motion, began to move at some remote period in the past; and from the primary motions of primitive atoms, the whole system of stars and suns and planets was evolved. Modern scientists have never settled the question of cosmogony; they are still divided on the subject of the origin and form of the cosmos. The principles and laws of universal construction are unknown to them. The various systems of "evolution" advocated today have come before the world since the founding of the Copernican hypothesis of the motion of the earth. After Copernicus came the theories of DesCarte, Herschel, LaPlace, and others. The nebular hypothesis of LaPlace, once generally accepted, is now being succeeded by other ideas. Professor See denies that the planetary system originated in burning gas; his nebular hypothesis necessitates the conception that the original nebular formations were intensely cold, the heat of the universe being produced by motion. And now the very latest theory is sprung on the unsuspecting and credulous public, is that just recently announced by Professors Chamberlain and Moulton, of the departments of geology and astronomy, of the Chicago University. The nebular hypothesis, either hot or cold, is all wrong according to them. The formation of our system is supposed to be the result of a terrific warfare between two giant suns, a grim battle in the farthest heavens between two monster balls of fire, lasting perhaps a quarter of a century. The war occurred some millions of years ago, it is imagined. The Professors claim to demonstrate their proposition. They have been at work during a period as long as seven years, and of course, the people must not doubt the conclusions of the sages; neither must they fail to be startled when it is asserted alongside photo-

graphs of flying cosmic shells shot from the forts of space that the theory is the most far-reaching and revolutionary ever put forth in modern times. Professor Moulton asserts that he has mathematically disproved the theory of LaPlace, and to have demonstrated his own, which he calls "The Spiral Hypothesis." So, on the basis of such a conception, it is declared that there must be a reconstruction in geology and astronomy, and doubtless all related sciences, and that the work of the University Professors will be epoch-making, not if supported by actual facts, but rather, "if borne out and accepted by popular scientists." There has never been any strenuous effort put forth by astronomers to actually prove a theory before promulgation in the world. Acceptance only by supposedly able and influential scientists is considered sufficient. A system is said to be established when it comes to be generally believed. The modern astronomy rests on such a popular basis. And this is the reason why no facts are forthcoming when the fundamental assumptions of the Copernican idea are questioned. There are speculations in great number about which the people think in connection with astronomical phenomena; but *proofs* of the system, we most emphatically declare, there are none. Modern theories of worlds and world-building are mere unfounded hypotheses. It comes within the province of the Koreshan Cosmogony to demonstrate the form and limitation of the great cosmic body in which we live.

Unrestricted competition and unregulated monopoly are said to constitute two extremes in the field of economics; they are advocated by opposing schools of economists. They are thought to be two poles of economic principle as regards the operations of trade. Each school from the basis of its own economic position or speculation puts forth arguments to sustain its conclusions. An editor has said: "Now, to the impartial observer on the outside, neither the competitive nor the monopoly system appears perfect. Each is subject to certain vital defects and dangers. Unrestricted competition results in trade war. Unregulated monopoly results in oppression. The true solution of the problem lies somewhere midway between the two." This position between the extremes is about that taken by President Roosevelt—that of government regulation of the corporations. Such a position is that of a man endeavoring, without the science of human economy, to be just and honest. It may seem strange to many minds that competition and monopoly are *directly related* and *closely akin*. The spirit is the same in each; it is the spirit of greed. Monopoly is the ultimate fruit of competition; monopoly is the success of a portion of those engaged in the economic warfare. They are but the victors in the struggle; they represent the inevitable in the conflict. To take a position between the apparent extremes is but an attempt to compromise an evil system and its results. It will be of no lasting benefit to patch up the situation. There is another position, and that is scientific. There must be a reformation in the central and essential spirit of the age. The spirit of competition

and its ultimate fruit of monopoly, must be supplanted by the spirit of love to the neighbor. Let love rule in accordance with the laws of scientific order, and the dangerous elements of human activity will be eliminated. There will be no conflicting forces; economic peace will be lasting, not a mere armistice. The honest man will not be between the devil and the deep sea; and the honest nations will exist in light, and not in the darkness of economic ignorance and chaos.

Professor Serviss says that "the comparative method is as valid in astronomy as in anatomy." This is the position taken long ago by the Founder of the Koreshan System. It is the use of the comparative method or comparative anatomy that makes Koreshan Universology what it is. The laws of construction of the organic universe must be analogous to the laws of construction of the human and animal organisms. The anatomy of the cosmos must therefore correspond to the anatomy of man. The ancients knew this, and hence they called man the microcosm, the little world, and the universe the macrocosm, or great world. Their forms correspond; they are both cellular. All life is cellular, and all forms in which life is operative and active must be cellular. The universe is the aggregate of all cells, all spheres of activity; it is the great womb of Nature in which are formed all the creatures of destiny. The forms of the offspring of the universe, the highest product of universal activity, must be analogous to that of the "mother earth," the great cell of development. KORESH made the great discovery that the principles of comparative anatomy were applicable beyond the field of mere animal life; his conception of the laws of comparison and synthesis extended to the form of the cosmos itself. Therefore, we emphasize the fact that "the comparative method is as valid in astronomy as in anatomy." Man is the primary effect of Cause; the physical cosmos is the great secondary effect of the same Cause. The two great effects must therefore be analogous in every particular; and so the world of society, when perfected through application of the laws and principles of universal economy, assumes the form of man. There is therefore a *scientific physiology* of the perfect society.

A notable thing about the elements of the progress of genius is, that modern educational institutions should be so barren of great intellectual products. It is true that some men having passed through college attain to greatness later in life; but it is also true that many never having graduated at any institution, attain as great and even higher things. We are confident that President Roosevelt did not receive the great force of his moral development from college; he has become great and good in spite of the false things taught him at school. The late General Lew Wallace, the noted author of "Ben Hur," and other works, rebelled against the college. As a boy he did not take kindly to the restraints of school. His father said that he paid his son's tuition for fourteen years, but that he had gone to school hardly one year all told. An attempt was made to "put him through college," but it resulted in failure; and he made no success at reading law in his father's office.

But he attained greatness. "Ben Hur" has been read throughout Christendom, it being translated into many languages. In America alone nearly 500,000 copies have been sold. Genius demands natural, not conventional expression. Many a mind has been wholly unfitted for practical life by being forced through the educational machines. The greater part of modern studies are useless; some of them are detrimental to greatest progress, and some of them are positively harmful. Industrial schools more nearly approach the natural, practical lines. Revolution in education is impending, not only in the character of the information imparted, but in the methods of impartation and in the means employed in interesting the student and developing his mental and moral powers.

A few years ago the Czar of Russia suggested disarmament as a direct step towards universal peace. He called representatives of civilized nations to a great peace conference. Since that time, Russia, not having voluntarily disarmed nor effected the peace of the world, has passed through processes of disarmament at the hands of Japan, and a peace conference sits at Portsmouth. It appears that if peace is obtained Russia must pay a dear price; peace is costly, for the price of it for Russia has been set at \$1,000,000,000. Does the Czar like the elements of disarmament of his nation which have been at work assiduously and relentlessly throughout the war with Japan? Armies aggregating over 500,000 men have been wiped out; fleets constituting the greater part of the Russian navy have been destroyed, and vast treasuries and resources exhausted. A Christian nation proposed peace to the world; and then having been guilty of war in the face of the peace propositions, that nation may find it difficult to purchase peace. The Czar posed as an apostle of peace, and now appears before the world in the aspect of a defeated sovereign. He might have disarmed in the spirit of heroism, but did not; he is now being disarmed in humiliation.

Geologists in general hold that fire once prevailed throughout the earth—that the earth was once a burning sphere. Supposed evidences of the universal fire are in igneous rocks found in different parts of the earth. It is not so long ago when Christians generally believed that at one time water covered the earth; this they believe to be what the Bible terms "the flood." Evidences of the flood are said to be found in different parts of the earth, and some able geologists say that these evidences ought at least to prevent a denial of the flood story in the Bible. The fire story of the geologists is just as bad as the story of the flood—the idea that water covered the entire physical earth at some time in the past. The fact is there have been *both* fire and flood in the earth—in all parts of it, but it does not follow that either fire or water covered the earth at any given time. There have been *local floods* and *local fires* in the earth; and in time they have gotten pretty well around the world, and having left their records, they are discoverable almost everywhere. The flood mentioned in the Bible however, has direct reference to a flood which took place in the domain of human life.

The Open Court of Inquiry.

THE EDITOR.

IMPORTANT TO OUR READERS.

Expression of Thanks for Favors, and General Suggestions and Specific Directions.

THE DEPARTMENT of the Open Court of Inquiry has not been abandoned; but matter for it has for the past two or three weeks given place to articles of another character. We shall resume the questions in an early issue. We desire to thank all our readers for favors we have received from their hands—newspapers, magazines, clippings—many of which we have used to good advantage. We also thank our readers for their many expressions of interest and continued patronage; and numerous readers for direct assistance in obtaining subscriptions. We greatly appreciate all these favors, for they evince the fact that our readers are generally interested in the progress of our work.

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THE SCIENTIFIC REVOLUTION.

The Scientific American Concludes that Epoch-Making Changes are Inevitable.

"A general restatement of physical science is now due. The extensive researches in the higher phases and states of matter, beginning with Crookes, and extending to the present, have so enormously expanded all conceptions of Nature, that a vast work like Newton's Principia is urgently needed. The new book would be basic, fundamental, and epoch making. For when gravitation was discovered and its phenomena reduced to rigid law, all men at once saw that it was part of the base of the existing order of things. But Crooke's first vacuum-tube made us aware of the existence of phenomena equally important. Radiation is as basic as attraction. And it may be easily imagined to be actually of greater use in the sidereal structure, if one mode of activity can be more potent than another. * *

"For is it not as great to find that there is a flux everywhere within the universe as to detect the laws of gravitation? It may prove to be greater. The sun may not be required to shrink in diameter nine inches daily to maintain its present rate of radiation. The process of receiving and sending out corpuscles is competent to supply all its radio-activity. And it can issue many kinds of radiance, so long as the interchange with other suns is maintained. The problem here now is so much larger than any ever presented to man before, that all others appear to be childlike in comparison.

"It is to discover, rescue from space, and use these obscure radiations from our own and other suns. All other employments that can be engaged in by human hands are as straws beside this chief of all work and research. Arrhenius shows that many particles, balanced by radiance and attraction, 'swim in space' in regions adjacent to suns; but vast quantities not in the clutch of critical forces escape and dart into space. These are surely the corpuscles of electricity exploited by Thomson.

"For three years the floods of mail re-

ceived here, letters, essays, pamphlets, books, everything, have one inevitable trend and tendency, and that is: The universe rests on an electrical base. In other words, nothing exists but electricity. The doctrine comes here from all directions. This universe is now maintained by 'action at a distance,' that is, radio-activity is its sole support. There is not a trace of a new idea in this. It is exceedingly familiar. All have heard it thus: 'Action and reaction are equal.' This is flux and flow of radiance in a nutshell.

"Then the universe is alive, is a living organism. This is familiar also; it was said in India many thousands of years ago, and has teemed on the pages of all Aryan literature since. None gave it attention, thinking it to be a vagary of some poet. The reception and emission of electrical corpuscles by every sun in existence are the causes of every conceivable phase of radiance. These two combined constitute the life of Nature. * *

"It is a wonderful thing to be upon a mountain and watch the scientific literature change. And the most astonishing of all is to behold two things: the rapidity and world-wide unanimity of wheeling into the grand procession or march on the 'electrical way.' There are electrical 'pushes and pulls' everywhere, universal and cosmical. They are so delicate that early physicists in many cases could not detect them. But they are now being explored with comparative ease. Thus every form, phase, condition, state, or type of radiation is corpuscular. [This is not true; it is spirit that radiates. Light is not material nor corpuscular, but is fluidic, the fluid being in the state of the spirit essence of matter. Modern scientists cannot go very far in radio-activity until they recognize the existence of a substance that is not material, but the essential spirit of matter, the energy of all motion.—ED.] Circulation throughout the universe is a rigid proof of conservation. Radiance is manufactured on the surfaces of suns. Radium is all right, and does not conflict with conservation. It receives and pays out like suns. So does everything else. The radiations of most phases of matter are too feeble to be detected by present means. For the words action and reaction are equal. They ought to go into the new Principia thus: Activity and return are equal. Great is the demand from all sides for the Principia."—Extracts from Editorial in the *Scientific American*, July 15, 1905.

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"The facial story should tell something of bafflement amid surroundings made congenial only by boundless patience and compassion, of a soul suffering under the false standards and tests of an economic and social environment in essence, though not in detail, somewhat like what Christ would find today in any city of America or of the world. This is what is in my mind. How much of it I have realized, others may judge."—From the *Arena* for July, 1905.

THE SPIRIT OF SACRIFICE.

"'Tis Man's perdition to be safe,
When for truth he ought to die.
So near is grandeur to our dust,
So near is God to man,
When duty whispers low, 'thou must'
The Youth replies, 'I can.'"

—EMERSON.

NOTICE!

NOTICE TO MEMBERS OF THE SOCIETY ARCH TRIUMPHANT OF THE KORESHAN UNITY.

It is important that those deeply interested in Koreshanity should sustain recognized relation to the Koreshan Unity. The first and simplest relation is in and through the Society Arch-Triumphant. We desire correspondence with all those looking to membership in our Institutions—for it is through the Society Arch-Triumphant that entrance must be made to other orders.

Members, have you paid your annual dues of \$2.00? If not, will you kindly do so at once, and thus prevent your interest and membership from lapsing? Very sincerely, in the Truth,—VIRGINIA H. ANDREWS, Secretary K. U., Estero, Lee County, Fla.

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Have you seen the advertisement of the "Souvenir Lapel Button" on this page? If not, read it now! We have published a unique button, containing picture of the hollow globe in three colors; and many of our people will feel proud to wear it. The price per button is only 10 cents, postpaid; 3 for 25c; 60c per dozen. Very attractive, and useful in our work, as it conveniently introduces the subject of Koreshanity to friends. Address, THE GUIDING STAR PUBLISHING HOUSE, Estero, Florida.

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The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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Important Foreign News.

If peace is not concluded at the peace conference at Portsmouth, Japan stands ready with a vast army to strike a heavy blow to Russia in Manchuria. Cessation of activities in the east has not been due to any armistice arranged by the plenipotentiaries; but to frequent rains. Japan has been making rapid preparations for a decisive battle at an early date if treaty is not signed at Portsmouth.

The Moros of Sulu, do honors to the Taft party recently in the Philippines. They were officially received by the sultan, who told Miss Roosevelt that his people desired her to remain; and that if she did so, she should occupy the position of sultana of Sulu.

It is said England is strongly backing Japan in her demands upon Russia. At the British foreign office it is not believed that Japan's peace terms will be greatly modified.

McCadden's American circus goes to pieces at Paris; 250 employees are stranded without funds.

Lord Curzon has tendered his resignation to King Edward, as viceroy of India.

Norwegian storting votes 104 to 11 on question of secession from Sweden.

Army physician at Manila claims to have discovered a cure for leprosy.

Attempt to assassinate dowager empress of Italy results in failure.

Happenings In America.

The peace conference at Portsmouth proceeds slowly. The hitch is on indemnity and cession of Sakhalin island. During the past two weeks there have been two recesses of three or four days each. It is supposed that each side is playing for time. Reports say that the outlook for peace is more hopeful than a few days ago. President Roosevelt has submitted propositions to the two governments, and seeks to step in the breach and act as mediator to a certain extent. The question of indemnity may be settled in the form of some disguise, satisfactory to both sides. It is said that Roosevelt favors purchase of Sakhalin island from Japan by Russia.

Dr. Dowie moves to stop "race-suicide" among Zionites; every young married couple must bring one child to baptismal font each year.

Georgia militia to be freed from Negro troops; bill passes legislature disbanding present companies.

The yellow plague still rages in New Orleans. To date, over 1,500 cases, and nearly 250 deaths.

Ambassador Conger resigns his post in Mexico; desires to retire from diplomatic life.

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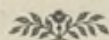
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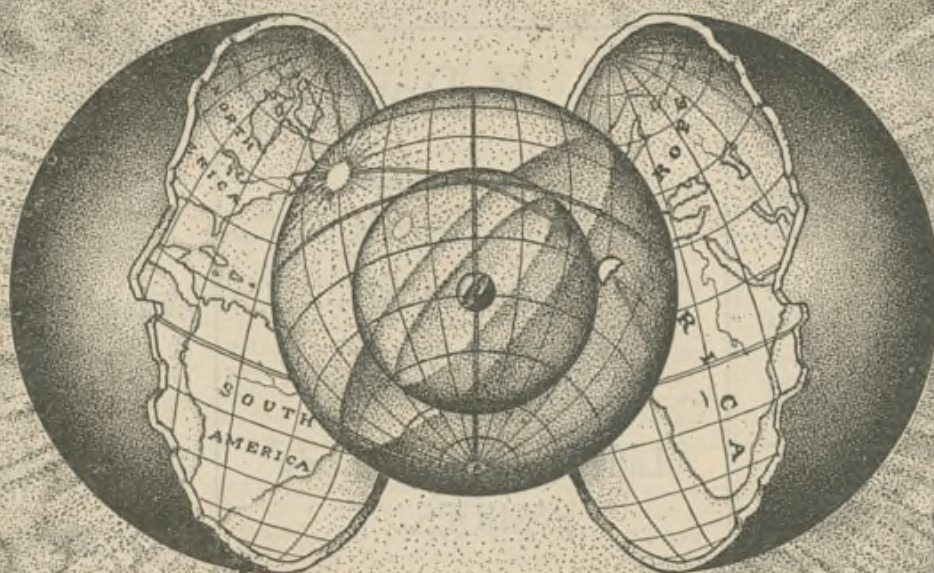
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